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NATIONAL REGISTER OF HISTORIC PLACES REGISTRATION FORM

This form is for use in nominating or requesting determinations of eligibility for individual properties or districts. See instructions in "Guidelines for Completing National Register Forms" (National Register Bulletin 16). Complete each item by marking "x" in the appropriate box or by entering the requested information. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, styles, materials, and areas of significance, enter only the categories and subcategories listed in the instructions. For additional space use continuation sheets (Form 10-900a). Type all entries.

1. Name of Property

historic name HOPEFUL BAPTIST CHURCH
other names/site number N/A

2. Location

street & number Winter Road
city, town Keysville (X) vicinity of
county Burke code GA 033
state Georgia code GA zip code 30815

(N/A) not for publication

3. Classification

Ownership of Property:

- private
- public-local
- public-state
- public-federal

Category of Property

- building(s)
- district
- site
- structure
- object

Number of Resources within Property:

	<u>Contributing</u>	<u>Noncontributing</u>
buildings	1	3
sites	1	1
structures	0	0
objects	0	0
total	2	4

Contributing resources previously listed in the National Register: 0

Name of related multiple property listing: N/A

4. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this nomination meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property meets the National Register criteria. () See continuation sheet.

Elizabeth A. Lyon
Signature of certifying official

11/19/92
Date

Elizabeth A. Lyon
State Historic Preservation Officer,
Georgia Department of Natural Resources

In my opinion, the property () meets () does not meet the National Register criteria. () See continuation sheet.

Signature of commenting or other official

Date

State or Federal agency or bureau

5. National Park Service Certification

I, hereby, certify that this property is:

entered in the National Register

M. J. Miller

1/11/93

determined eligible for the National Register

determined not eligible for the National Register

removed from the National Register

other, explain:

see continuation sheet

for _____
Signature, Keeper of the National Register Date

6. Function or Use

Historic Functions:

RELIGION/religious facility

Current Functions:

RELIGION/religious facility

7. Description

Architectural Classification:

GREEK REVIVAL

Materials:

foundation	brick
walls	vinyl siding
roof	asphalt shingles
other	n/a

Description of present and historic physical appearance:

Hopeful Baptist Church is a one-story, frame, Greek Revival-style church built around 1851 and located in a rural area of Burke County between Augusta and Waynesboro, near the community of Keysville. It is rectangular and retains its original four masonry front porch columns. It has a pitched roof and a gable front. There is a large pediment with overhanging eaves and wide trim in the gable. There is an entablature and pilasters on the front facade. The front facade has two door openings, and there is one door opening on the rear or south facade. There are five windows on each of the east and west walls and two windows on the south wall. All windows, shutters, and hardware are original. All windows are 16 over 16 panes.

The church is constructed of Georgia longleaf yellow, heart pine, a wood native to the area during the period of construction - cut from the site and the nearby area. All material was hand-cut, hand-sawed, and hand-sanded. Slave labor would have been used in the construction of a project of this magnitude during this period (1850-1851). Hand-made brick pillars support the foundation for the church. The porch (portico) runs the entire width of the front facade and is supported by 4 large round masonry columns. The steps are made of Stone Mountain granite and run the entire width of the front porch. The same type granite steps provide access to the single, double-door entrance at the rear of the church. The granite steps were shipped by rail to a nearby railroad station (probably Grovetown, Georgia) and hauled by ox cart to the site.

Other details include an entablature with pilaster surrounds on each of the two double-front doors of Georgia heart pine which provide access into the front of the church. A single double-door entrance identical to those in front provides access to the rear of the

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church; however, a simple pediment is above this door. Each door has a single, vertical panel. Church hardware--door knobs, old locks, and hinges--is original to the church. The front door knobs are silver over solid brass.

The plan of the church consists of its division into three sections. Just inside the front doors are three rows of pews on each side of the church perpendicular to the north wall. Between them, separated by the side aisles, is the pulpit, adjacent to the north wall.

The church has fifteen pews down the west side and fourteen pews down the east side. One pew on the east side is missing, having been moved to provide room for a piano many years ago. (The church was not originally built to provide a space for piano or organ.) Down the center of the church, there are twelve longer pews with a dividing board. Two side aisles separate the center pews from the side pews.

On the fifth row from the rear of the church, the backs of the pews extend about 3 inches higher than all the others. The four rows of pews to the rear of this one--left, center, and right in the church--were designated for slaves who also were members and who worshipped and were baptized here.

All material is of the same Georgia heart pine wood except the top of each pew and the curved arms which are covered with mahogany molding. All pews are handcrafted.

The wall boards are horizontal and none have been replaced. The interior doors are grained. The pews were grained but have since been painted over. The interior corners have pilasters from ceiling to floor.

Each interior door has molding with a round corner block. Some members think that the molding was done at Goodrich Mill in Augusta, the only mill of its type in the area. In Dr. Edward J. Cashin's book, The Story of Augusta (1981), p. 96: "His (William H. Goodrich) new shop used machinery that enabled him to mass produce doors, blinds and sashes." The reference is to the late 1840s. Millwork for the window moldings and for the pulpit are also thought to have been made at the Goodrich Mill.

On the interior, a large high pulpit sits between the two double front doors and has two levels. The top center of the pulpit was crafted to allow room for a large Bible. Twin sets of steps on each side lead up to the highest part of the pulpit. The lower level of the pulpit is approximately 8 inches from the floor. The original

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furnishings include an antique sofa and two pulpit chairs handcrafted with upholstered seats.

All pews are handcrafted, hand-sanded, and are currently painted brown. Each pew has a foot rest on the back which appears to have been added; however, the foot rests have been in place for more than 80 years.

Both interior and exterior doorknobs for the front doors are silver over solid brass and are original (but are not polished to keep them from being stolen). The back door knob is original, but is made of some kind of gray metal, perhaps pewter. The original door locks are still in place; however, a newer lock has also been added without disturbing the original locks.

The structural system of this church is frame on brick piers. The church members believe that the lattice between the piers on the exterior is original. The main beams underneath the church are hand-hewn.

The church was built to use a large cast-iron wood stove for heating, with a corrugated stove pipe exiting through the high ceiling and roof of the building. The location of this stove and exit for smoke are still very much visible although the actual system no longer exists. The stove was located in the center of the building about one-third of the way back from the front pulpit. This affected the pew arrangement. The pews that were near the stove were shorter. After the stove was removed, the pews were rearranged so that the shorter ones are now located at the front and appear to be graduated.

The church was wired for electricity shortly after electricity became available in the area in 1949-1950. Un-vented gas space heaters were installed sometime during the late 1950s. Two large capacity electric heat pumps were installed in 1987 outside the back of the church provide heat and air conditioning. Duct work for this system is underneath the high foundation of the building. Vents are placed in the floor for cold and hot air. An electric thermostat for temperature control is located on the inside wall. An electric pump was installed in the late 1950s, and provides water to an outside spigot by the church and to the Sunday School building. Prior to this time, water was obtained for all purposes from a clear spring, very near Hopeful Branch, on church property approximately 300 feet east of the church building.

The grounds are not formally landscaped or grass sodded. The terrain is level or has a very gentle roll toward the east. The property is wooded, except for the area containing the church, the

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church grounds with the Sunday School building, the picnic area and the cemetery.

The outbuildings include:

Sunday School Building--to the right (east-side) of the church constructed 1950-1960 of cinder block with concrete floor.

Pump house--back of Sunday School building, it protects the electric pump installed during the late 1950s.

Picnic Shed and tables of wood over concrete slab. This is the location of the original wooden picnic tables. The shed was added about 1980.

Old outdoor Baptismal Pool redone about 1970.

The historic cemetery has both a maintained area, enclosed since 1855, and an unmaintained (but presumed to exist) area outside the fence. There are also two Historical Markers on the property. One erected by the Georgia Baptist Convention in 1982 commemorates Rev. Kilpatrick and the other, erected in 1972, commemorates the Carswell family.

The archaeological potential appears to be great. Three buildings predated the current 1851 structure and cemetery, although the exact locations are unknown, but historical sources place the earlier buildings and gravesites across the public road (Winter Road). The grave of Edmund Byne, Revolutionary soldier, minister, and public spirited citizen is known to be on the property, but today, the exact location of his grave is not known. Reverend Byne is credited with preparing the material which established Hopeful Baptist Church. Hopeful's first services were dedicated to him although he died in 1814 without seeing the fruition of his labors.

The church and its grounds are well maintained. The church grounds are very rural and are wooded with a clear area around the church with trees, but are not formally landscaped. A paved county road (Winter Road) is closer to the church than the original dirt road which was straightened when the road was paved, circa 1960s.

Changes to the property include the addition of white vinyl siding to the four outside walls (not on moldings, eaves, or entablature) of the church in 1987. One pew on the right hand side of the church is missing and was removed many years ago to make room for the piano, since the church was not originally built to provide a space for either a piano or an organ. Electricity was added shortly after it became available in 1949-1950. Central heat and air were added in

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1987. (The church structure does not have any piped water although an electric pump is on site. A water line was installed from the electric pump to an outside spigot on the east side near the rear of the church when the pump was installed).

8. Statement of Significance

Certifying official has considered the significance of this property in relation to other properties:

nationally statewide locally

Applicable National Register Criteria:

A B C D

Criteria Considerations (Exceptions): N/A

A B C D E F G

Areas of Significance (enter categories from instructions):

ARCHITECTURE
ETHNIC HERITAGE/BLACK
RELIGION

Period of Significance:

ca. 1850-1942

Significant Dates:

ca. 1850-1851

Significant Person(s):

N/A

Cultural Affiliation:

N/A

Architect(s)/Builder(s):

Unknown

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Significance of property, justification of criteria, criteria considerations, and areas and periods of significance noted above:

Narrative statement of significance (areas of significance)

Hopeful Baptist Church is significant in architecture because it is a fine example of the use of the Greek Revival style of architecture for a rural church in the late antebellum period. The church reflects the columns, pilasters, and symmetrical form associated with this style. The church retains its original pews, pulpit, hardware, windows, shutters, and moldings. The church is significant in Black History and Religion because it is a documented example of the fact that antebellum congregations in Georgia included members of both races until the end of the Civil War (1865). In this case, both races worshiped the Baptist faith and black members were allowed to have their own preacher once a month. The black members left in 1867 to form Second Hopeful Baptist (still active) on land Hopeful donated, and continued to use Hopeful until their own church was built. The original pew arrangement reflected the segregated seating since there was a clear difference between the white seating and those set-aside for slaves. The seating also divided men and women. The church has remained an active congregation for 175 years (since 1815), over 140 of those years in this building.

National Register Criteria

Hopeful Baptist Church meets National Register Criterion A because it is associated with events that have made a significant contribution to our history's broad patterns. Here that means that this church is an intact historic structure wherein an integrated or combined antebellum community worshiped. The white master and other white farmers, their wives, and children would assemble within the same structure with their black slaves and their children and worship together. While this was considered standard or normal in antebellum days, especially in the rural south, it has been long forgotten or overlooked by more recent observers because the situation ended rather abruptly with the end of the Civil War (1865) and the onset of freedom. At that point, the blacks left this church, as they did similar ones, and started their own congregation and eventually built their own church. The parting of the ways was an amicable one at Hopeful if the records are any clue. But for the last fifteen years of the antebellum period, the races were united here on Sundays, in one of the few assemblies of both races permitted in the antebellum South. While blacks were a long way from achieving the freedom that war would provide, the combined church membership did reflect in some way the constitutional right of the freedom of religion, one of the few freedoms available to a large enslaved populace.

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This church also exemplifies National Register Criterion C because it is a fine example, almost a classic one, of the Greek Revival style. The church is indeed a temple-form, a temple of worship, and was a monumental building for a large rural area. It contains all the details that made the Greek Revival Style distinct--the temple form with its columned front, its balanced form, pilasters and entablatures, and in this case long granite steps, which were also reminiscent of true temples. It was constructed by local craftsman, no doubt many of whom were slaves and probably already members of the pre-existing congregation. Even though they were slaves, they would have also been building their own temple of worship. The hand-crafted material in the furniture, pews, doors, doorways, and other details, all still remain. All materials were secured locally.

Criteria Considerations (if applicable)

A - Religious Properties. Hopeful Baptist Church meets National Register Criteria Consideration A because of its architectural significance as an example of the Greek Revival style and because of its historical significance as a religious institution with both white and black members prior to the Civil War.

Period of significance (justification)

The period of significance ca. 1850-1942 is that of the construction of this building (1850-1851) until the end of the historic period (1942), since it has from the beginning been an important center of worship for the region, and remains active up to the present day.

Contributing/Noncontributing Resources (explanation, if necessary)

Contributing:

- 1 contributing building (the church)
- 1 contributing site (the cemetery)

Noncontributing:

- 3 noncontributing buildings (the Sunday School Building, the pump house, picnic shed.
- 1 noncontributing structure. Baptismal pond, redone in 1970.

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Developmental history/historic context (if applicable)

Hopeful Baptist Church of Burke County, Georgia, had its beginning as a religious body on November 16, 1815. This is documented by actual church records covering 1815-1870s which were given to Mercer University in 1942 for preservation in the collection of the Georgia Baptist Historical Society. Church records are not available from 1870s-1914, having burned in the house of the then church clerk. Church records are available from 1914 until the present.

The document substantiating the age of the congregation of Hopeful Baptist Church is found on the first page of the minute book and contains the incorporators names and sixty others.

On the same day (November 16, 1815), the first recorded minutes also appear, which indicates that services were immediately held after the signing and delivery of the papers or were a part of the service since a large number of church members signed the indenture.

"The Church of Christ at Hopeful met in conference on Saturday before the 3rd Lord's day in November 1815. Received one member by letter, Mr. Edward Tarver."

NOTE: It should be noted that the indenture quoted above indicates there were religious meetings already being held at this location prior to its becoming Hopeful Church.

Three buildings predate the current structure. The first house of worship was of logs with the bark remaining; the second house of worship was of hewn logs; the third house of worship was a frame building worth \$400; the fourth, the present building, was completed in 1851 at a cost of \$5,000.

The current structure, begun in 1850 and completed in 1851, is an impressive and majestic wooden structure still in use, and is remarkable for its sound structure with no major restoration nor alteration since its completion in 1851.

Documentation found in the church minutes:

"June 1850... 6. The subject of building a new church was brought before the conference, the condition of the old house being such as to render it necessary to repair extensively, or build a new one. It was therefore resolved that we build a new house in which purpose ...as a

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standby committee to collect funds, get up the plan of the house and complete said building."

The two wide, double-front doors and the single double-back door accommodated the fashionable hoop skirts which were in vogue during the period of construction.

Original pews placed in the church in 1851 are still intact and are constructed of the best pine lumber with mahogany molding finishing off the top, back, and curved arms of each pew.

The rear section of the church was arranged for the slaves to worship also. The slaves joined the church and were baptized.

The section of Hopeful Baptist Church that was designated for slaves prior to 1865 is still very much intact. The last four rows of pews have a straight, unadorned end panel. The pew just in front is about three inches higher at the back of the pew with a molding. The white membership pews have a curved armrest. Except for the plainer stylistic designation given for slaves, the pews are identical.

The massive granite steps providing entrance to the front and back of the church are of granite shipped from Stone Mountain, Georgia. It was shipped on the Georgia Railroad to a neighboring town and hauled by oxen pulling an ox cart to the church site.

The one of the earliest marked grave placed in the cemetery at the rear of the church is that of Mrs. Nancy Palmer Johnson (1786-1855), the mother of the governor of Georgia at the time of her death. Governor Herschel V. Johnson served 1853-1857. Her deathbed request was for her grave to be located that the minister standing in the high pulpit at the front of the church could rest his eye on her grave through the open back door of the church. The monument was made in Augusta, Georgia, and the company's name is incised on it.

Reverend J. H. T. (James Hall Tanner) Kilpatrick (1788-1869) and his wife Harriet Eliza Kilpatrick are also buried here. Reverend J. H. T. Kilpatrick was the minister at Hopeful when in June 1850 the subject of building a new church (the current structure) was brought before the church in conference.

Reverend Edmund Byne, Revolutionary War soldier, minister, and public spirited citizen is buried here. Reverend Byne was a native of King and Queen County, Virginia. In 1785, with his wife and a large family of children he came to Georgia, locating on the north side of Brier Creek, Burke County, not far from Hopeful Baptist Church. He had served as a Revolutionary War Soldier in Virginia and became the founder of the Byne family in Burke County. According to church

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records, he was buried in 1814, not far from the future site of the current church building, but today no one can identify the grave site. Reverend Byne is credited with preparing the material which established Hopeful Baptist Church. The Church's first services three were dedicated to him.

The original minutes provide information about the graveyard:

October Conference, 1855: "Appointed ... a committee to ascertain the opinions of the brethren, as to the efficiency of erecting a suitable inclosure attached to the church for a graveyard and its cost."

December Conference, 1857: "...Received report from our beloved brethren, ...who superintended the erection of a suitable and plain inclosure of our church... Arrangements were also made in an amicable brotherly way for the payment [for] of said inclosure."

Other major events in the church's history are found in these same minutes:

November Conference, 1858: "Resolved: In as much as Gov. Brown of this State has cooperated with several other our Sister States in setting apart - Thursday, Twenty-Fifth of November requesting all religious denominations to confirm as their respective policy of worship for Thanksgiving and prayer to Almighty God for his goodness and extended toward us as a nation this present year. Be it therefore resolved that we request Elder J. H. T. Kilpatrick and Brother James Crafs meet with us upon that day for the above said purpose."

December conference, 1864: "No conference or meeting in consequence of the great excitement caused by the armies passing through our county." [This would be the troops of Union General William T. Sherman on his march from Atlanta to Savannah, the March to the Sea.]

Additional historical facts taken from a short history of Hopeful written by Mrs. Ethel Morris Corley before 1975:

"When a person joined the church and then became inactive, they were dismissed from the church for three consecutive services. When they came before the congregation and asked for forgiveness, they were reconciled with the church and then accepted back as a member."

At one point in the history of Hopeful, a meeting was called to vote on a date for closing the church doors, because of lack of attendance. Mrs. Joshua Key asked that she be given the church key so that she and her niece could go to the church on Saturday, the regular

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worship day, and pray. This started to stir other people and they came with her. The doors of Hopeful remained open.

John Knight was ordained a deacon in 1816 and William Grace was ordained a deacon in 1829. Both of these men were dismissed from Hopeful, by letter, to organize Piney Grove Baptist Church.

The Hephzibah Baptist Church was also organized by members of Hopeful Church who had been dismissed from Hopeful by letter to organize the Hephzibah, Georgia church.

BLACK HISTORY OF HOPEFUL BAPTIST CHURCH, 1855-1867

The following partial Black history of Hopeful Baptist Church is also taken from church minutes:

Black members were allowed to preach in this church as early as April 1855 as recorded in the Minutes:

"The colored brethren of Hopeful Church/being desirous of setting apart one Sabbath in each month/for their own devotional experience, solicited and procured the services/of our colored Bro Charles Evans who has been for several years/devoted to the ministry, possessing same qualities as a teacher for/his experiences, (?) combined with a pious life, walking blameless before his brethren. After preaching by Bro. Charles Evans the church/organized in conference for the reception of members none/coming forward and there being no reference or business of/interest,--adjourned.

A. W. Wiggins, Clk." (This was a white clerk.)

At the end of the Civil War, former slaves were immediately offered their memberships to go out on their own since they had been freed, but church records reveal that most stayed on to worship at Hopeful. For the first time, in February, March, and April of 1865 church minutes reveal that separate services were held for the black membership. Beginning in April 1865, separate minutes were kept and recorded for worship by black members.

An interesting account following the Civil War follows:

Recorded May 7th, 1865, "Rose, a servant of Bro. M. J. Carswell presented a letter from Ebenezer Church (and) was released as a member of this church."

In 1867, a request was made by the black membership for the church to give them land on which to build a church for themselves. This was done and so recorded in the minutes of September 1867 as follows:

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"A situation with half acre of church land was granted to the Col d members of this church to erect a church for themselves."

The October 1867 conference records these unfolding events:

"After preaching by Pastor church met in conference. Granted a joint letter of dismission to all Col'd members who desired it with a mission to organize a 2d church for themselves." Twenty-two (22) black members signed on a separate page.

The November 1867 conference:

"A request from 2d Hopeful for permission to use a portion of the church to hold worship in was presented by B. E. Fryer, Clerk, in behalf of Col'd Church which was granted to have til May 1868 under supervision and direction of either of our deacons."

Note: Second Hopeful (with an all black membership) is still located in its original location approximately one-fourth (1/4) mile away and has had an active membership since 1867. Unfortunately, the church building has been bricked-over, added to, and the interior changed so that the original Second Hopeful has lost its historic integrity.

From the original records, here is a profile of the membership of Hopeful Baptist Church:

YEAR	WHITE MEMBERS	BLACK MEMBERS	TOTAL
1815			65
1816			27
1840			22
1843	62	52	114
1847	48	28	76
1850			65
1862	70		70
1865	35	56	91
1893	35		35
1990 (Sept)	175	(116 active)* (59 inactive)**	175

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*Active members are those living in the commuting area whether or not they attend church or tithe on a regular basis. Included are the names of a number of minor children under the age of (18) eighteen.

**Inactive members are those living out of the commuting area, do not attend and do not support the church with tithes or offerings, but who have not requested transfer of membership to any other church and are not known to be deceased.

Hopeful Baptist Church has a large antique Bible which was presented to the church with an inscription in October, 1851 and placed on the Bible stand built into the high pulpit.

This bible was further inscribed in October 1934 when it was rebound by the Carswell family, descendants of the original donors.

The church also has another treasured part of its past. This piece of history is an antique silver communion set. The set consists of a silver pitcher and two (2) silver goblets. All members partaking communion sipped from the same two silver goblets. A more modern communion set was put in use after the 1950 period and the antique set is now placed in the church on special occasion days.

One additional interesting fact about Hopeful not previously mentioned is that the wooden lattice work between the brick pillars supporting the church is also original to the church. Square nail heads can be seen holding the lattice work together by anyone viewing it from the outside.

HISTORY OF THE BAPTIST ASSOCIATIONS IN GEORGIA AS THEY RELATE TO HOPEFUL BAPTIST CHURCH:

The Georgia Baptist Association (the statewide organization for this faith) was organized in 1784. The Hephzibah Baptist Association, a regional subdivision (and member of) of the statewide association, was organized ten (10) years later in 1794, and included Richmond, Jefferson, Glascock, nearly all of Burke, and portions of Columbia, McDuffie, Warren, and Washington counties.

On November 8, 1949, the Hephzibah Baptist Association met and was reorganized into three associations. Hopeful Baptist Church became a member and remains a member of the Augusta Association of Baptist Churches, one of these three new associations.

The celebration of the 175th anniversary of the church was held in October 1990 to which many former members from out of town and relatives of members came.

9. Major Bibliographic References

Mims, Nona Hillis, church historian, with assistance by Anne S. Floyd, planner, "Hopeful Baptist Church". Historic Property Information Form, November 8, 1990, copy on file at the Office of Historic Preservation, Georgia Department of Natural Resources, Atlanta, as well as additional information provided by the same sources.

Previous documentation on file (NPS): (X) N/A

- () preliminary determination of individual listing (36 CFR 67) has been requested
- () previously listed in the National Register
- () previously determined eligible by the National Register
- () designated a National Historic Landmark
- () recorded by Historic American Buildings Survey #
- () recorded by Historic American Engineering Record #

Primary location of additional data:

- (X) State historic preservation office
- () Other State Agency
- () Federal agency
- () Local government
- () University
- () Other, Specify Repository:

Georgia Historic Resources Survey Number (if assigned):

10. Geographical Data

Acreage of Property 9.33 acres.

UTM References

A) Zone Easting Northing
17 / 394296 / 3674898

Verbal Boundary Description

The nominated property is that shown as parcel 34 on the enclosed Burke County, Georgia Tax Map excerpt.

Boundary Justification

The nominated property, the 9 acre church lot, includes the cleared and built areas owned by the church and a large wooded area which includes some unexplored parts of the historic cemetery and a portion of the property across the road thought to include the site of previous church buildings.

11. Form Prepared By

name/title Kenneth H. Thomas, Jr., Historian
organization Office of Historic Preservation, Georgia Department of Natural Resources
street & number 205 Butler Street, S.E., Suite 1462
city or town Atlanta **state** Georgia **zip code** 30334
telephone (404) 656-2840 **date** September 8, 1992

(HPS form version 10-29-91)

United States Department of the Interior
National Park Service

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Photographs

Name of Property: Hopeful Baptist Church
City or Vicinity: Keysville vicinity
County: Burke
State: Georgia
Photographer: James R. Lockhart
Negative Filed: Georgia Department of Natural Resources
Date Photographed: March, 1992

Description of Photograph(s):

1 of 11: Front facade, with two markers in foreground, and Sunday School Building to the left; photographer facing south.

2 of 11: West facade, with marker in front; photographer facing southwest.

3 of 11: Front facade, east end of front porch, detail of front entrance doors and steps; photographer facing west.

4 of 11: West facade and west end of front porch, detail of original shutters; photographer facing northwest.

5 of 11: Interior, inside of front doors/south facade, detail of entrance doors and pulpit; photographer facing north.

6 of 11: Interior, east front door, detail of actual doors; photographer facing north.

7 of 11: Interior, east windows and pews; photographer facing east.

8 of 11: Interior, looking at pews and rear door; photographer facing south.

9 of 11: Interior, detail of rear door and view of cemetery outside; photographer facing south.

10 of 11: Cemetery, especially grave of Mrs. Nancy Johnson, facing rear door of the church and Sunday School Building to the right; photographer facing northeast.

11 of 11: Baptismal pond; photographer facing southeast.

Hopeful
BAPTIST
Church

N
N



Tax Map

Hopeful Baptist Church

Keysville vicinity, Burke County, Georgia

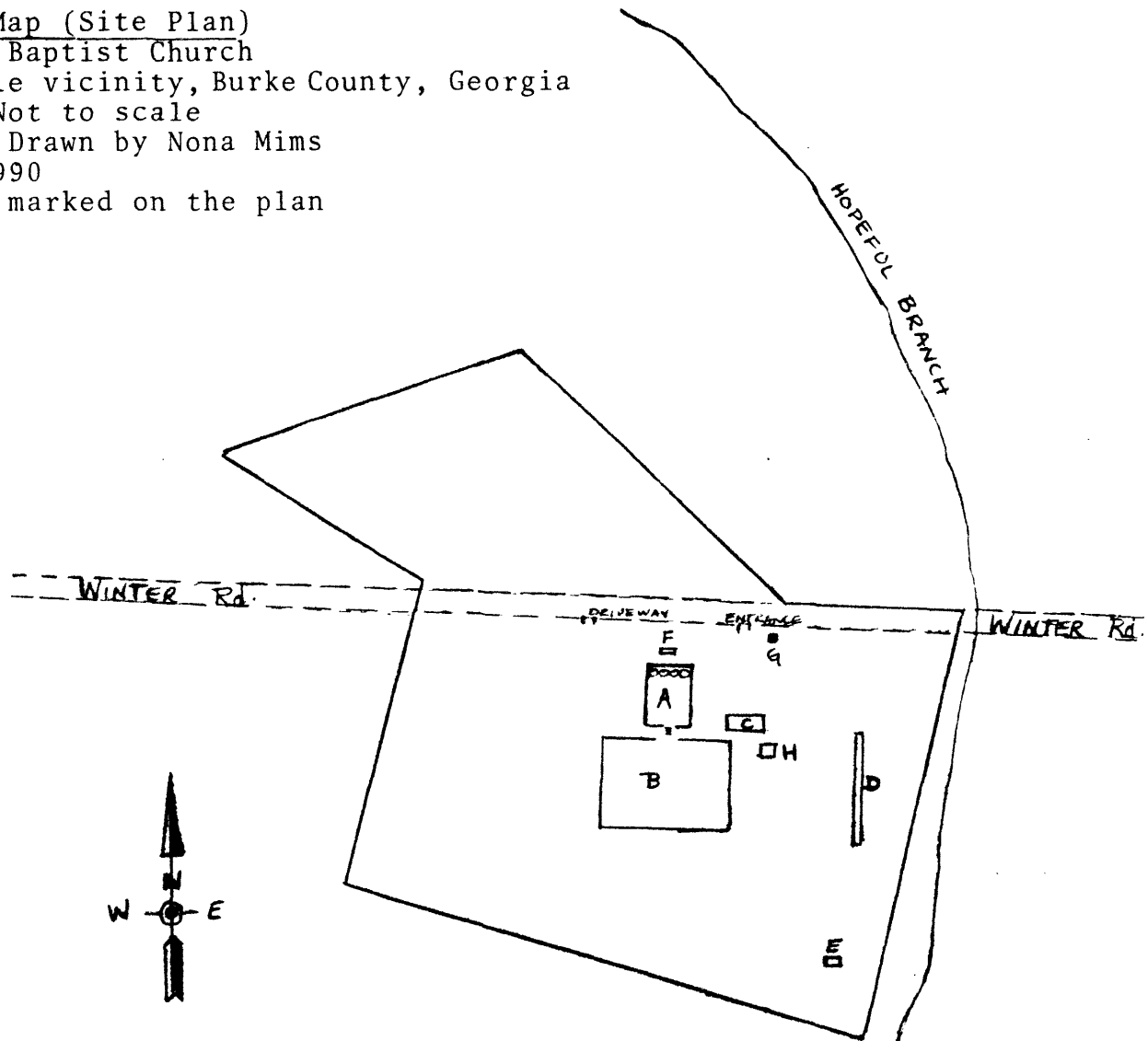
Scale: 1" = 660'

Source: Burke County Ga. Tax Assessors Office
Map 42

Date: 1989/1990

Key: The nominated property is parcel 34

Sketch Map (Site Plan)
 Hopeful Baptist Church
 Keysville vicinity, Burke County, Georgia
 Scale: Not to scale
 Source: Drawn by Nona Mims
 Date: 1990
 Key: As marked on the plan

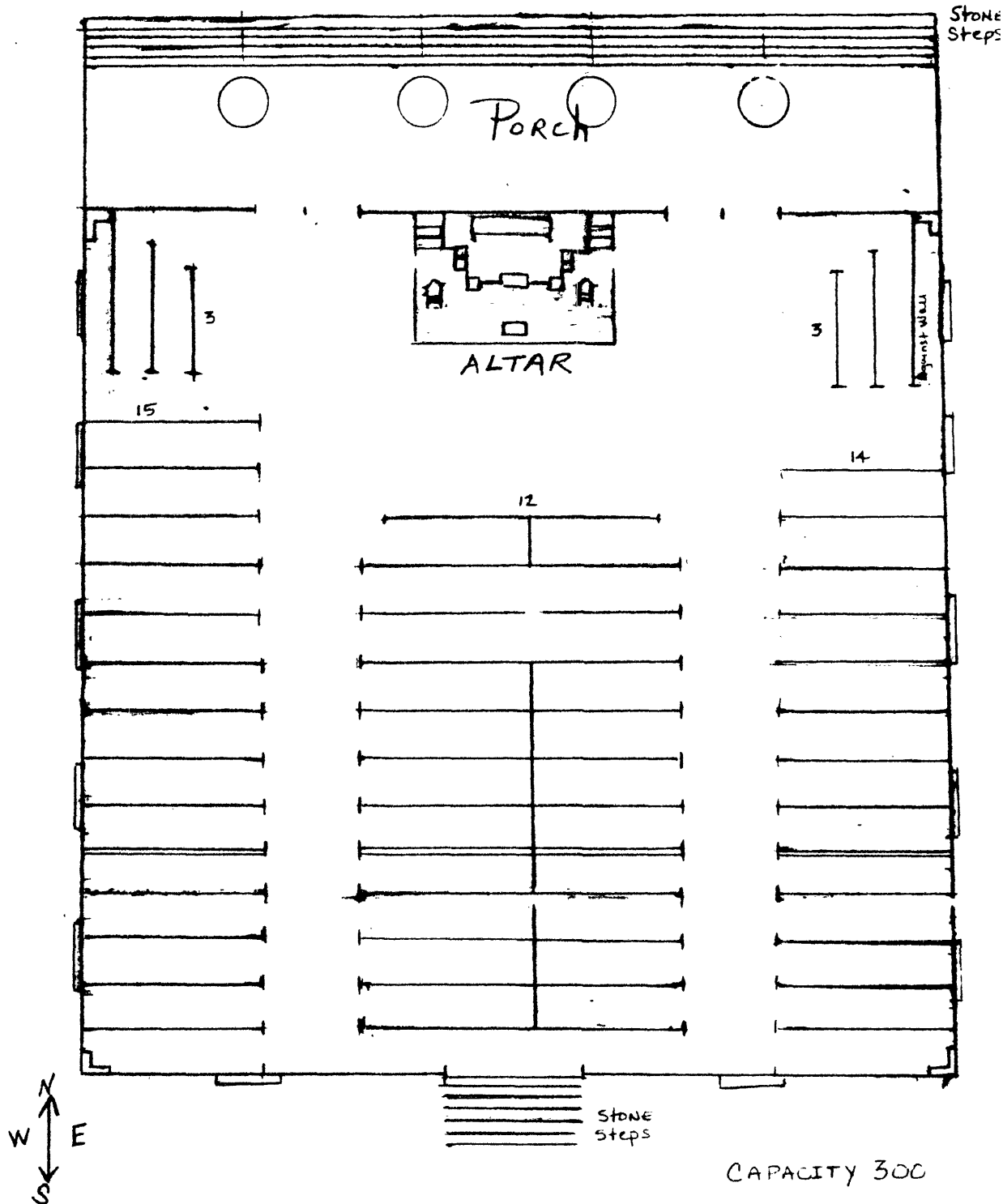


- A. Hopeful Baptist Church
- B. Cemetery w/ Fence
- C. Sunday School Bldg
- d. Picnic Tables w/ covered top & Concrete Pad
- E. Old outdoor Baptismal Pool
- F. Historical Marker (Kilpatrick)
- G. Historical Marker (Carswell)
- H. PUMP House

HOPEFUL BAPTIST CHURCH

BURKE COUNTY

Prepared by Nona Mims and CSRA '2DC 11/90



Floor Plan

Hopeful Baptist Church

Keysville vicinity, Burke County, Georgia

Scale: Not to scale

Source: Drawn by Nona Mims

Date: 1990

Key: Details are marked on the map.

**United States Department of the Interior
National Park Service**

**National Register of Historic Places
Continuation Sheet**

Section number _____ Page _____

SUPPLEMENTARY LISTING RECORD

NRIS Reference Number: 92001734

Date Listed: 1/11/93

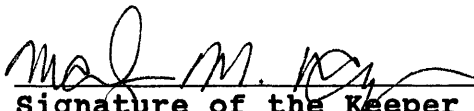
Hopeful Baptist Church
Property Name

Burke
County

GEORGIA
State

Multiple Name

This property is listed in the National Register of Historic Places in accordance with the attached nomination documentation subject to the following exceptions, exclusions, or amendments, notwithstanding the National Park Service certification included in the nomination documentation.



Signature of the Keeper

1/27/93

Date of Action

=====
Amended Items in Nomination:

Section No. 8

This nomination is amended to end the period of significance in 1867. Significance is claimed for this church because it was used by both blacks and whites. The black members of the congregation withdrew in 1867 to construct their own church.

This change was confirmed by phone with the Georgia SHPO (1/26/93).

DISTRIBUTION:

- National Register property file
- Nominating Authority (without nomination attachment)